

THE
MISSIONARY LINK.

THIRTEENTH NUMBER,

FOR THE

Woman's Union Missionary
SOCIETY

OF AMERICA FOR HEATHEN LANDS.



OCTOBER, 1865.

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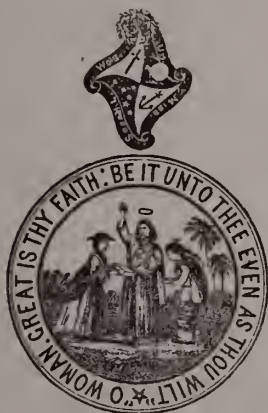
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The Missionary Link.

SINCE the pages of our little periodical last met the eyes of our kind readers, important changes have occurred in our work. We regret to announce that we now give the last missionary intelligence from the pen of Miss Marston. To her great disappointment, the state of her health rendered a return to her native country imperative. Though we shall see her name no more in connection with our foreign correspondence, few of us will forget how largely we were indebted to her for our first interest in the MISSIONARY LINK.

It gives us much pleasure to state that Miss Brittan has been remarkably blessed in her labors.

Her field having rapidly extended, she has providentially been enabled to secure for us the services of Mrs. Nichols, a widow lady residing in Calcutta, in every way qualified to become a successful zenana teacher.

Yet another gratifying encouragement is felt in the appointment of Miss Nottingham as one of our missionaries, which is noticed in detail in our Home Department.

We close our items of interest with reports from our own Bible readers, which cannot fail to arouse every heart who values the blessing of the "Book of Life."

FOREIGN CORRESPONDENCE.

Burmah.

Extracts of Letters received from Miss MARSTON.

LAST ACCOUNT OF HER SCHOOL.

"RANGOON, *April 14th*, 1865.

"The school in which I have been laboring has been increasing in interest. It numbers upwards of twenty, many of them girls of great promise. The weather has become so warm that a vacation was imperative; yet, one of the pupils, who lives near me, comes regularly every day to be instructed."

DECISION TO RETURN HOME.

"*April 7th.*—My heart is sorely grieved to tell you that my health and hearing has failed so greatly that I am obliged to return home. I had hoped that I might be able to remain and do something for the cause of God in Rangoon, as I had improved so much in this climate; but I seem not strong enough to perform the labor requisite to the occasion and circumstances. The missionaries here have advised my not remaining through the next monsoon, which is always very heavy, as my deafness seems to render it unsafe."

PREPARATION FOR DEPARTURE.

Under date of April 14th she writes :

"I have found a vessel bound for England, which will sail tomorrow morning, and have therefore made every preparation for leaving. I feel extremely sad at the thought of being obliged to return home so soon; but I see no alternative, as it appears to be the will of Divine Providence."

India.

Extracts from MISS BRITTAN'S Journal.

ENCOURAGEMENT IN MISSIONARY EFFORT.

"Thursday, November 17th, 1864.—To-day I was talking to the servant about the fall of man, and about Heaven and the state of the departed, as opposed to the Hindoo doctrine of transmigration of souls. It seemed to strike him as delightful. He showed the 'Peep of Day,' which I have given him, to a child, and said: 'Very nice book; Main Sahib tell me about Jesus; some day perhaps she make me a Christian.' Poor fellow, although he is a bright intelligent young man, he little understands that conversion is the work of the Holy Spirit alone. May He shine into his heart and teach him the way of life."

HOPE OF ZENANA TEACHERS.

"Saturday, November 19th.—When I go to the 'Scottish Orphanage,' I shall take one of the girls whom I have had under my care at the 'European Orphanage,' and try to train her for a zenana teacher. Two or three here have, I hope, imbibed some sort of a missionary spirit. God grant that they may bring forth fruit to His glory. If so, my labor here will not have been vain."

CHARITABLE FAIR.

"November 25th.—There is a fair held every New Year's Day in some public ground in Calcutta, for the benefit of the Hospital. Any ladies who so desire can go and have a table there, where they may sell articles for any charity they are interested in. The more variety in the charities, the greater attraction. I have been asked to take a table for zenana work, and as I have many things which I made on board of ship, during my passage here, and Mrs. Murray has received a box of fancy articles and children's dresses from England, we have concluded it would be a wise step to take the stand."

SCHOOL HOUSE IN A HINDOO VILLAGE.

"December 9th.—I went to see the room to-day that has been offered for my new school. It is a mud hut, about twelve feet

square, with a thatched roof and a door made of matting, but no windows. It was filled with dirt and rubbish; but, when it is cleaned and another room rebuilt, we will try what we can do here. There are about thirty children, who though poor, still belong to the secluded caste, who I think, will come to this school.

"I went into one or two huts in the midst of this Hindoo village, which was some distance from the main road. As I was the first white lady that some of them had seen, I was quite an object of curiosity. Lying on the ground outside one of the huts, I saw a poor man, who with a raging fever, was raving wildly in delirium. As the poor fellow was very ill, and yet lying in the sun, I told a man who was holding him, to put ice or cold water on his head. But he said it was not their custom.

"Truly, unchristianized humanity is ignorant as the brute that pe risheth."

MISSIONARY CONTRIBUTION.

"*December 10th.*—I have talked frequently to the children in this 'European Orphanage,' of the duty of giving as God has prospered us; and, as an incentive, I have a little missionary box continually standing in one place.

"As I have never seen any one put anything in it, I had not the least idea of finding even a trifle there. But when I opened it, I discovered thirteen rupees and three pice (nearly \$7).

"I was very much astonished; and, on asking what was to be done with it, all the children instantly exclaimed: 'Oh! take it for your new little school.' You may imagine I was greatly gratified with the amount and the appropriation."

FIRST MISSIONARY EFFORT.

"*December 22d.*—Beautiful Star told me to-day that Bahran had told her of the fair we are going to hold at Howrah, and what it is for, and she wishes to give twenty rupees (\$10) to help on the work. Is not that a missionary effort? She has learned of Jesus, and she wishes her heathen sisters to know him also."

OPENING IN R——.

"*December 23d.*—As one of the daughters of Mrs. Mullens (among the first zenana teachers) is to be married, her sister will take

her missionary work, and has asked my assistance in the zenanas out of the city, at a village called R——. 'To-day I went with her to see them, and find they are twelve miles from Calcutta, in a very pretty though level country. Miss Mullens only goes to them once a fortnight, as it consumes the entire day. As two native teachers assist, the poor women are delighted to have even this privilege, so great is their anxiety to learn. There are in three houses forty-five women, all learning to read and sew. They seem so troubled for fear of losing their teacher, that I have promised to visit them once in two weeks.

"The women entreated that a girls' school might be started, as they have only a boys' school in the village now, and are sure thirty-five girls could be secured at once. I promised that if it were possible it should be done, and have already commenced to put things in train for it."

IDEAS OF A COMET.

"*December 24th.*—One of my ladies told me that her Baboo had seen in a paper the account of a comet which had appeared in South America, with four tails to it, spreading out like a fan. As the natives suffered so from the heat there, being obliged to dig holes in the ground to live in, they seemed to feel this accounted for the intense heat with us. They feared this comet was to destroy the world. Poor things! they looked like a frightened flock of sheep while telling me the story. Oh! that they may learn to know the true hiding place in the storm."

UNEXPECTED ASSISTANCE.

"*December 31st.*—Yesterday a lady sent me a cheque for twenty-five rupees for my little school, which I am to begin in January. I have faith to believe I shall be able to raise the funds for it. What the children of the 'European Orphanage' gave me will pay the rent for six months, and this twenty-five will pay a teacher two months."

RESULTS OF THE FAIR.

"*January 2d.*—Well! we have had our fair, and now that it is all over, I am very glad. It was held at Howrah, across the river,

opposite Calcutta, and a mile above the Botanical Gardens. A number of tents were pitched for different shows, similar to those given at fairs in England. Then a long alcove was erected, made of bamboo, covered with marble paper and wound with greens, making a very pretty effect. This alcove was for the charitable stalls, five different objects being represented. It really was a very pretty sight to see the varieties of costume and complexion—the Parsee, the Hindoo, the East Indian and the European—all making quite a panorama. Some of the wealthy Baboos were there, in their rich gold embroideries and magnificent turbans. We made at our table about five hundred and twenty rupees, without any expenses, which we thought was doing very well.”

COMMENCEMENT OF A NATIVE SCHOOL.

“*January 9th.*—To-day we commenced one of our native schools, with twelve children, though twenty-five more are coming this week. One year ago to-day I landed in Calcutta. I had feared some time might elapse before I could enter the missionary work, but I have never passed a busier year.”

OPENING OF A MAHOMMEDAN SCHOOL.

“*January 10th.*—We commenced to-day the Mahommedan school which I had hoped to start last November. I want to teach each of the children to sew, and shall promise them an article of dress, if made by themselves. In this way they may learn self-respect.

“I talk as if I had unlimited means to draw upon; but I have faith that I shall be sustained, and at all events can go on as long as possible. Some of the ladies who have resided in Calcutta for years are just beginning to think about the Hindoo women. I trust the interest they are manifesting in visiting my zenanas may result in some substantial aid to our work.”

APPEARANCE OF SMALLPOX.

“*January 16th.*—The smallpox is raging dreadfully among the natives; and yet I commenced in two new zenanas. I would not

go where the disease was, but I cannot think it right to give up all my work for fear of it."

EVIDENCES OF AFFECTION.

"*January 18th.*—I found one of my ladies weeping bitterly to-day. She is a young thing, not looking a day over fifteen, and yet was mourning over the death of her second child, which, like her first, had died an hour after its birth. As she came to the door of her room to speak to me, I told her the little one was happier, and she must hope to meet it in a better world. I fear it was little consolation to her, as she has not much hope of that; but the very expression of my sympathy did her good.

"In most of my zenanas, I cannot help noticing that almost the first sentence they try to put together is, 'I do love you very much!' Oh, that it may be given to me to lead some of these poor benighted ones to a higher, holier, better love!"

REMOVAL TO THE SCOTTISH ORPHANAGE.

"*January 25th.*—At last I have moved to the 'Scottish Orphanage.' I went to the ship to bid Mrs. Murray and Miss Hebron good-by, and for a few moments almost wished I was going with them to England. But as I turned away, I was thankful that my being in Calcutta relieved both of them from much anxiety in leaving their work. I do not think Mrs. Murray would have thought it possible to leave had I not been here to carry on her zenana work, nor could Miss Hebron have gone unless I had relieved her. So I have reason to be very thankful that my residence in India has been of some use. Certainly my zenana work goes steadily on, increasing and progressing."

CHANGE OF SCENE.

"*January 28th.*—I feel now as if I were truly surrounded by mission work. I have no white face about me in the 'Scottish Orphanage,' excepting the young girl whom I have taken to train for zenana teaching."

OPINION OF A NATIVE CATECHIST.

"*Sunday, February 5th.*—This morning a Baboo, who is one of the city missionaries, came in to conduct our service, as his custom is once a month. After the service was ended he came up to me, and putting his hand on his heart, bowed very low (they are a courteous people), and said: 'Miss Brittan; my heart thanks you truly and sincerely for what I hear you have come to Calcutta to do for our ladies. Never, *never* till our women are taught, will India become christianized.'"

GRAPE AND FIG VENDERS.

"*February 6th.*—At this time of the year you meet a number of men selling grapes and figs about the streets. They are very strange looking, and never do I see them but I think of the Gibeonites who came to deceive Joshua. They wear Turkish trousers, a loose full dress reaching to the knee, full sleeves; a loose girdle of the same, with long ends, and round the head three or four folds of cloth—not a turban, but leaving room for long bushy hair to be seen. These garments are made of what was once white cotton cloth, but looking as if it had never been washed since first put on. Their shoes are also worn and clouted, and their hair long and uncombed. If clean they might be a fine looking set of men."

INSTRUCTION OF GIRLS.

"*February 7th.*—To-day I went out to my zenanas at R. I found that the girl's school we had talked of had been commenced in the boys' school-house. The girls will have their school from seven in the morning until ten, and the boys from ten until four. I find that girls are allowed to be taught by a Pundit, or to go to school before they are married; but as that generally takes place so very early in life, the school is always composed of young children.

"They may learn at least to read and write at that age, so that by having many of these schools the next generation of zenana ladies may be improved."

ENCOURAGEMENT AT R.

"Before I left I went to the school-house, and there saw the Pundit standing surrounded by a number of Baboos and half-grown men (for all the village had heard I was there), eager to pay their respects to me. They made me the most profound salaams, and expressed, some in English and others in Bengali, their thanks for the interest I showed in their welfare. I was greatly surprised, for I had thought they would only grant me a school as a great favor, instead of which all were thanking me, and eager to see the 'Maim Sahib,' who was so kind to the little ones.

"I asked the Pundit, 'How many girls have you in the school?' 'Fifty,' was the answer. 'But come here.'

"He then led me into the school-house, a very large building belonging to the London Missionary Society. There, ranged nicely on the benches, were forty-eight girls, with the books I had previously sent them. They were between the ages of four and nine. Among them was a little girl, whom two or three of the Baboos brought forward with great pride, to show her proficiency. Although she was only seven years old, she could read Bengali fluently, and had been studying geography and history. They unrolled a Bengali map of Asia, and asked me to question her upon it. I was really surprised at her knowledge. But she is the only one who can read, as she has been permitted to attend the boys' school. I shall go out to R. every two weeks, and take two teachers with me, and then spend the whole day in teaching them to work, etc. Oh, for plenty of pieces for the patchwork. I do trust the dear children at home will dress me some dolls, or send me some trifles for prizes, which will make me so thankful."

VISIT TO NATIVE SCHOOLS.

"*February 9th.*—Mrs. Nichols and I went to-day to visit two of Miss Hebron's native day-schools. One of them seemed very flourishing, and the children were progressing finely. The sides of the building were very much open, so while the catechist was questioning the children, a number of men and women collected around to listen. In a few moments he left the teacher to examine

the children while he preached the gospel for half an hour to the assembled crowd."

MEETING AT A NATIVE BAPTIST CHURCH.

"*February 14th.*—Mrs. S. sent me a message to-day, wishing that I could go to the meeting to be held at the Baptist church this evening. It was the anniversary of the establishment of the native Baptist Church, and the minister, who is a native, invites his Christian friends to a tea-drinking. This is held in the Church-compound, where both Europeans and natives sit down together. Afterwards, all adjourn to the Church, where they had speeches, prayers and singing, both in Bengali and English. I felt my heart warmed both by the speeches and the sight of so many native Christians, and I trust it will rouse me to greater zeal in my work."

PROGRESS IN DIVINE KNOWLEDGE.

"*February 15th.*—I do believe the servant is really earnestly seeking the truth. I teach him every evening after tea, and find him very bright. He will not read a sentence without thoroughly understanding it, and then goes over and over a chapter until he feels that he perfectly comprehends it. He is reading 'Peep of Day,' and said to me, 'Maim Sahib, I put the rest by, for I like this book best. I read this first, and afterward I read the Bible.' To-night, in reading about Adam and Eve, he asked me about Satan. When I made him understand who the Evil Spirit is, he said: 'Oh, I know! Mussulman tell me Satan at one time lived in heaven, and was very happy there. But God said that Mahomet should be the best man, when Satan declared that he would not serve God any more if he could not be first best; and so he was sent out of heaven.' I told him that Satan had lived in heaven, and been cast out from there before the creation of our world, and that Mahomet had lived many thousand years after. But I passed quickly from this subject to tell him of the Saviour, who came into the world to save Adam and Eve, and to die for *all* men. 'What!' he said; 'for *all* the world, and not for Christians only!' (meaning Europeans). 'Yes,' I answered,

'for you and for me; only believe on him.' He drew a deep sigh, and exclaimed, 'Oh, what shall I believe!' 'Now listen,' I said. 'You do not believe that those idols can save you—such things as the images of Kali or Juggernaut, which you brought me. If they cannot keep themselves from being hurt or broken, how can they protect you?' 'No, Maim Sahib, they are not God,' he answered. 'But there must be one great God who made all things. I think he is Brahma, and he lives in heaven.' 'Well,' I said, 'you think, then, this great God, who lives in heaven, whether his name be Brahma or whatever it be, can hear you when you pray, and can bless you?' 'Yes; I know he can.' 'Well, now, pray this little prayer many times: O, thou great God, teach me to know Thee! Teach me the truth! Teach me the right religion!' He clasped his hands, and with great fervor uttered the words (God grant that he prayed them), two or three times. Pray for this man, my friends, and for me that I may have wisdom to teach him.

"For some weeks he has seemed so earnest and so anxious to hear all he can of the Christian religion. May it be as seed sown in good ground. I feel more sanguine about him, as the catechist who lives in the compound, and whose wife is sick, came to me some time ago and said: 'That servant of yours is not a Christian, but he is like a Christian in his heart. When I am away teaching, if my wife wants any thing, he will bring it. If the child cries, he takes care of it and makes it good. He speaks much to me, and wants to know about the Christian religion. I think he will be a Christian some day if we pray much for him.'

"Kindness, the law of love, is Christ's law for winning souls; and though deceived in a hundred cases, yet the next one must be approached in the same way. The key for unlocking the human heart is love."

Extracts of letters received from MRS. NICHOLS.

ENGAGEMENT AS A MISSIONARY.

"CALCUTTA, June 6th, 1865.

"DEAR MISS DOREMUS,—I have to thank you many times for your proposal, that I should become an agent of the 'Woman's Mission-

ary Society,' and co-worker with Miss Brittan in her now widely extended field of labor.

"We have much to be thankful for, in that God has seemed to bless and prosper the endeavors which have been made for carrying on and extending the work of zenana teaching. I trust we shall in future be greatly helped by Him whose work it is, and without whom we can do nothing."

IMPRESSIONS OF ZENANA WORK.

"I like the work of zenana teaching very much, as the women are very interesting and amiable, and are always so glad to see us, that we have become much attached to them.

"In many respects it is a work of patience, for now we cannot, in many houses, do and say all we would wish. But I think our greatest strength at present is in earnest prayer, as it is only the Spirit of God which can open their hearts to the reception of the truth as it is in Jesus."

INTERESTING PUPILS.

"One of my most interesting women is S. She is very bright and quick, and listens to the reading of the Bengali New Testament, and to remarks upon it, in a quiet teachable manner. Her husband is a bigoted Hindoo, and we have to be careful not to go too far, lest he should object to our visits altogether.

"In the same house is a widow, who is also a very nice woman; but the reverse of S. She is most persevering in what she has to learn, but is very slow. She tells me she lost her husband many years ago, and some time after her only son. When she thinks of the latter, she says her head is all in confusion, and she cannot learn any thing. They are all fond mothers, and the loss of an only son is a lifelong grief to them. M., the widow I have mentioned, also listens to the teaching of the Gospel, and seems to have doubts in her mind about her own religion. Oh, what a happiness it would be to me if I could, in any measure, be the means of leading her to Jesus!

"There seems to be, in the minds of many, an idea, which perhaps they hardly acknowledge to themselves, that the Christian religion is the best."

POLITENESS IN THE ZENANAS.

"*July*, 1865.—I am becoming more attached to some of the women in the zenanas, there is so much innate courtesy and politeness in them. They are so much better pleased to be spoken to in their own language, that I endeavor as much as possible to converse without the aid of an interpreter. At present I can only speak in short sentences, though one is never afraid of being laughed at for any* blunder she might make."

LOSS OF A PUPIL.

"There are one or two women whom I love particularly. M., the widow whom I have spoken of, has been staying with a sister, five miles from Calcutta, who has lately lost her husband. I fear M. will in future live with her sister, which I much regret, as I had hoped that, by God's blessing, my poor instructions might have done her some good, and have led her poor wandering soul to rest upon the Rock of Ages. I was much pleased to see her yesterday, and have her express the wish that I could go to her once a fortnight."

MISSIONARY HOPES AND FEARS.

"I sometimes think, 'Oh, that I could feel that I was doing any good!' But I know that duties are ours, events are God's. Missionaries must be content to labor on without so much looking for results here; and if it please God that they are permitted to see any fruit in this life, they can only say, 'Not unto us, O, Lord, but unto Thy name be the glory!'"

LETTERS FROM NATIVE LADIES.

Our readers, we are sure, will be delighted to read the following letters from the two most hopeful pupils of Miss Brittan, both written entirely without assistance, the first in English, the second in Bengali characters.

LETTER FROM BEAUTIFUL STAR.

"MY DEAR FRIEND,—I am very happy you love me, though you

have never seen me. I think that I shall never see you in this world, but I hope to meet you in heaven.

"I wish all English people, all American and all Bengali people, should love God and pray to Jesus Christ and have one Father, God. I will not write any more to you now. I should be very glad if you would write to me.

"Your loving friend."

LETTER FROM K. (THE WIDOW.)

"BY THE HELP OF GOD ! Heathen native women you and God are trying to make good. I am writing to tell you to go on to do what you are doing, that the women of this country may become good. Those ladies who come out here try to make us be Christians and to glorify God's Kingdom. They come to teach all the women about God. This is a very glad sound. By this we benefit and we are learning English—we are more glad. This is good for us to read English. We hope more ladies will come out to teach us. We are glad to be taught. When all the people of India get of one religion, it will be good. The religion of Christ is the light of the world. If all our people have the religion of Christ then it will be good. When they believe in Christ it will be a happy thing to hear."

K.

EXTRACTS OF LETTERS RECEIVED FROM MRS. GILES.

CESAREA, *May 5th*, 1865.

"MY DEAR MISS DOREMUS,—It was with heart-felt pleasure that I received the response of the 'Woman's Missionary Society' for a native Bible reader, to be employed here.

"We have bright hopes of seeing many brought to the feet of Jesus, by this means. The Armenian women here are eager for instruction, quite a number attending the female prayer meeting and remaining long after the close to be taught. One Turkish woman, who has become enlightened, wishes to go to Constantinople and join Akmet Agha's family where she may hold her new opinions unmolested.

"I greatly rejoice in the growing prosperity of your society and shall unite my feeble prayers, with those of my loved sisters in

America, that our gracious Saviour may continue His presence with you. At last may we hear His voice saying to us, as to Mary of old, 'She hath done what she could.'

"*June 9th*—We have engaged the Bible woman I have mentioned, who entered upon her labors the 15th of May. She is greatly interested in her work, and appears to be in all respects well qualified for it. I will give a report of the Bible reader's work, and I think you will perceive that her labor has not been in vain in the Lord. Our protestant brethren in Cesarea are very much pleased that such a work has been undertaken."

BIBLE READER'S REPORT.

Visited May 15th	2 houses,	20 persons present,	16 unable to read.
" 16th	2 "	16 "	" 13 "
" 17th	2 "	25 "	" 13 "
" 18th	2 "	6 "	" 3 "
" 19th	3 "	13 "	" 11 "

This week 2 houses were destitute of the Bible.

Visited May 22d	2 houses,	20 persons present,	10 unable to read.
" 23d	3 "	22 "	" 24 "
" 24th	3 "	16 "	" 6 "
" 25th	3 "	12 "	" 7 "
" 26th	2 "	14 "	" 8 "

Two houses destitute of the Bible.

Visited May 28th	2 houses,	6 persons present,	3 unable to read.
" 29th	4 "	14 "	" 10 "
" 30th	3 "	8 "	" 5 "
" 31st	Women's prayer meeting, 35 present.		

June 1st	2 houses,	12 persons present,	11 unable to read.
" 2d	4 "	15 "	" 8 "

"*1st Week*.—Miriam is everywhere well received and urged to come again. Some said we will read the Bible but will not come to your church and make no change in our manner of living. All interested and attentive.

"*2d Week*.—Some discussion and opposition arose, but Miriam's instruction soon caused the opposing ones to yield a cordial assent

to the truth. At every house the Bible is read, usually accompanied with comments, singing and prayer.

"25th May.—The Armenians said, 'We have the same Bible you have, why bring upon ourselves the disgrace of becoming Protestants?' Miriam replied 'Read it and practice it, and just as soon as you do the Armenians will call you protestant. Life and death are different.'"

India.

LETTER FROM MRS. JARED SCUDDER.

"CHITTOOR, *April 19th*, 1865.

"MY DEAR MISS DOREMUS,—The report of your society which I received a short time since reminds me that some time has elapsed since my last account of our Bible reader.

"Several of the persons whom she was in the habit of visiting regularly have passed into eternity. Two of the three adults have we hope made a happy exchange of worlds. They were both very old and infirm. The third was a woman who with her husband and three children came over to us about a year ago. She lost a fine little boy of four years one morning, and the following day was a corpse herself. The last I saw of the poor creature, was after her child's death, when I went with my husband to the native village to see the sick Christians. As we approached her house she ran out, and throwing her arms about wildly, she cried loudly, 'Oh Lord my child!' Our native catechist was with her during the most of the short period of her illness. He, and my husband too, spoke often to her of her soul, but she manifested much of that indifference to everything that cholera patients are apt to do. However, she must have had some serious thoughts of her condition, for she expressed a wish to leave her children in our care, saying that she knew they would be provided for. When asked, she said that she believed in Jesus Christ. We can only hope, that the instruction which she had been receiving for many months previous to her death, was not lost upon her, and that she with her child are happy

with Jesus in Heaven. We have taken the oldest girl into the Chittoor Female Seminary, and the infant is boarding out.

"Our poor Bible reader has been having some sad experiences of late. Her husband is a very bad man, and often treats her very unkindly; a few weeks ago he used so much violence toward her that we brought her into the mission garden. She has been here ever since with her two little children. She tries very hard to do what is right, but her wicked husband is a great source of trouble and sorrow to her and to us.

"But though I have so many sad things to tell you, I am glad to say that there is a gleam of sunshine to brighten this letter; and that is, that another heathen family consisting of a man, his wife, a grown daughter, and two younger children have for some time allowed our reader to meet them, and to read and pray with them. The woman begged to be taught the commandments about a fortnight since, and within a few days the family have given in their names as desirous of joining our congregation. So you see that the Lord hath not left us desolate. Another woman too, a widow, desired the Bible reader to teach her the Lord's Prayer and commandments, as she says that she wishes soon to ask for baptism.

"That the Lord may give you a rich harvest of souls is the earnest wish of

"Yours, very sincerely,

"Mrs. J. W. SCUDDER."

LETTER FROM MRS. GRACEY.

"BAREILLY, INDIA, *March 28th*, 1865.

"During the session of our annual conference, organized by Bishop Thompson in December last, we were removed from Seetapoor to Bareilly. Since that time we have been itinerating through the district and visited quite a large number of villages. We thus had fine opportunities of visiting and conversing with a large number of women.

"At one place where we encamped I was gratified to have quite a number of women daily visit our tent for the purpose of conversing with us. I had in camp with me a friend who understood

their language thoroughly, and in company with her went to several of their houses, where we were kindly received. Their anxiety to see us was greater than their anxiety to hear anything we had to say, for many I presume, had never before seen a European lady. When we asked one woman near a village if they would come and see us and hear us talk if we went in, she replied in true oriental style, 'Why won't they come to see such a show?'

"I have had for some time past a native Christian woman employed in the city of Moradabad. She is one of the most consistent Christians I have ever seen among the natives, and I think she is doing a good work. I hear occasionally from her, but as yet have no special account of her work to give you, but hope to have soon. She has been attending large fairs and visiting among the better classes of natives. I am about to make arrangements for a Bible reader in some two or three zenana 'schools in the city of Lucknow. I am desirous also to establish a school in this city as soon as practicable; but as yet we are scarcely settled in our new home and I hardly know what can be done.

"The work is very, *very* slow; and removed as you are at so great a distance, you can scarcely conceive of the difficulties, almost insurmountable, in the way of reaching, or impressing the female community. I enclose you a slip from an India paper, giving a most encouraging statement of work in the Punjab."

SCHOOLS FOR GIRLS.

"The movement for female education, begun by such officers as Captain Elphinstone, and quickened by Sir Robert Montgomery's Durbar, has resulted in the establishment of 662 schools with 13,000 female scholars in two years in the Punjab. Most of these girls are of the middle or upper classes. If liberal grants-in-aid be given, this number may be doubled in the next two years. At present, the whole of the control and supervision of the schools is in the hands of the natives themselves. They are not yet ready for European interference. The Zenana Mission in Calcutta, superintended by English ladies, continues to extend among the families of English educated natives. We regret that it has as yet proved a failure in Bombay."

ZENANA WORK IN LUCKNOW.

"*April 4th.*—I am very glad to be able to add a short P. S. in regard to the work in the city of Lucknow. A friend of mine who has the zenana school in charge thus writes me: 'The first zenana school was commenced February 15th, and numbers now thirty-three. As far as progress in books and increase in numbers is concerned, it is very promising. They are decidedly Mahomedan, and at first were filled with fear about everything that could be imagined. A mother came, bringing her two daughters, saying she desired to have some conversation before she could allow their names to be written. First, she asked if her girls would receive one rupee for reading the first book; two for reading the second book, and for reading each additional book would they receive an additional rupee? I soon informed her that I could not pay them so well for learning to read. Then, if she sent her girls she wanted me to pledge or promise her that I would not make them Christians. I soon told her that this was not my work, that God only could change the heart. She then took her girls home, and I have not seen them since. The teacher told me, however, a few days since, that she was soon going to send them. Some one told them that as soon as they learned to read, I was going to take them to America. They seem to feel that by some power of my own, I will change them, and in spite of themselves they will come out Christians. I feel that I must work cautiously, and wait for providential opening for good. They will not read the Testament now, but they do read our school books, and they contain much that is good. I believe the day will soon come when we shall not hesitate about teaching them our own religion.

"I hope to be able to write you more in regard to the school soon. It strikes me it is a very fine large school, for one so recently started, and I hope it may be the means of great good.

"Yours, &c.

"ANNIE R. GRACEY."

Letter from MRS. CAMPBELL.

“HIMALAYA MOUNTAINS, LANDOUR, *June 30, 1865.*

“MY DEAR MISS DOREMUS,—On the first of June I engaged a widow as a Bible reader, whose name is Margaret. She is a very suitable person, being a decided Christian, and I trust will be the means of doing much good in Dehra. It is a station about fifteen miles from this. When the rains set in I intend going down to visit with Margaret from house to house, so as to encourage her, and see for myself what the Lord is doing through her instrumentality. She writes me from time to time, and feels greatly encouraged in her work. I requested that Margaret should keep a journal, and she has just sent me a very interesting one; but as it is long I cannot now translate it. I need not ask you and the other ladies of your Society to pray for a blessing on Margaret's labors, for I know you do not forget this; and I trust the Lord will richly reward you for sending the Word of Life to the poor neglected women of this heathen land. Margaret's labors have been principally confined to the lower class of women, but she will be gradually admitted into the houses of women of higher caste.

“Improvements are going on in this country as rapidly as we could expect, considering how the people are bound down by caste. Many are anxious to have their children educated now, for they have seen the advantages of it, even in a worldly point of view.

“Yours, very sincerely,

“MARY C. CAMPBELL.”

HOME DEPARTMENT.

Quarterly Meeting.

THE May meeting of the Woman's Union Missionary Society was held at the house of Mrs. S. B. Chittenden, Brooklyn. The opening exercises were conducted by the Rev. Mr. Burns of Canada, and were followed by an address from Dr. Jonas King from Greece.

Dr. King referred to the contrast in the audience before him, compared with the condition of women in less favored lands. Even in Greece and portions of Europe, women are occupied with severe manual labor, which should be performed by men alone. He spoke at length of the extent of woman's influence, and gave, as one of many instances, the conversion of the Emperor Alexander of Russia, through the instrumentality of Madame Krudener.

He mentioned the honor given to the mother of our Lord, and the feelings almost of envy with which she was regarded. And yet in being co-workers with Him in spreading abroad the Gospel, we were as dear to Him as if we had maintained the most sacred relationship to Him on earth, for He has said, "Whosoever shall do the will of my Father in Heaven, the same is my Mother and Sister and Brother."

At this meeting we had the pleasure of welcoming Mrs. Myron Winslow, who for seven years has been laboring in India. She gave us a deeply interesting account of a zenana school she had commenced in Madras, which had created

a great desire for instruction on the part of the secluded inmates.

Rev. Mr. Norton closed the exercises with a few encouraging remarks expressive of his sympathy in and for the spread of our work.

The Appointment of Miss Nottingham.

PERHAPS no little incident in connection with our work has been fraught with a happier result than that which led to the appointment of Miss Nottingham as a missionary of the "Woman's Union Missionary Society."

Few of us will forget the stormy and unpropitious evening last January, when our first public anniversary was held. Among those who were induced to brave the inclemency of the weather was the Principal of the "Ingham University" at Leroy, New York, who was attracted solely by her desire to see and hear the venerated missionary from Greece, Dr. Jonas King. Hearing then for the first time of the "Woman's Mission," but recognising it as an important feature in missionary labor, she returned to Leroy determined to inspire her pupils with the interest of our work. The formation of an auxiliary society was the result, pledging a partial support to a favorite teacher, who had promised to become their representative in a heathen land. The subsequent appointment of Miss Nottingham by our Society has created general interest; the more from the fact that she had relinquished flattering prospects at home to execute a long cherished desire of bearing one ray of gospel light to those who are now shadowed in "a land of darkness."

The interest of the zenana work in Calcutta, and the urgent necessity for laborers, has led to the selection of that missionary field as Miss Nottingham's future home.

We mention with great gratification the assistance of the ladies of Leroy, New York, towards Miss Nottingham's outfit, which though given as an earnest of their love toward her, evinces no less an interest in the cause of foreign missions.

The completion of this outfit has proved the liberality and devotion of our warm friends in New York and Brooklyn, and we believe has also resulted in a firmer union of all our members.

Miss Nottingham sails this month for her future home, where we trust she will ever be followed by earnest prayers, especially on Thursday of each week, the day set apart by us as a season of spiritual union at the Throne of Grace.



Return of Miss Marston.

ALTHOUGH Miss Marston reached Boston early in September, on account of her feeble health we had not the pleasure of welcoming her to New York until September 20th.

It is a great regret that her hearing has become so impaired, but there is hope that the invigorating air of her native land will do much toward her restoration.



Success of Summer Work.

FROM many of our members, we hear the encouragement that their summer season has not made them forgetful of our work. Many a retired home has, through their efforts learned of the "Woman's Mission," and many a heart has been stirred to labor zealously in our behalf. And thus are we quietly and unpretendingly hoping to forge those "links" in the great chain of Christian union all over the world.

MISSION BAND DEPARTMENT.

Letter from Miss Brittan.

“CALCUTTA, *May 8th*, 1865.

“DEAR CHILDREN—I have some good news to tell you. This morning, about nine o'clock, the spirit of Mary C., one of the children of the ‘Scottish Orphanage.’ took its flight. What! you will say, is that good news! we generally look upon death as bad news. Yes, dear children, we look upon death as an enemy, who takes away from us those we love, instead of regarding him as the kind friend who takes our dear ones from pain and suffering to the realms of everlasting light and joy.

“This poor child who has just gone home has been in the school ever since she was quite a little thing, and, I believe, had truly learned to know and love her Saviour. She was always delicate, but for two or three years past has had a disease, called here the Spleen, which is very rarely cured. I did not think her career would be ended so soon, though I knew her case was hopeless. She was sixteen years old, but was so small she did not look more than ten. Nellie, a younger sister, has been a very kind little nurse, attending to her in every way for many months, and often reading the Bible to her, and talking of heaven.

“Yesterday (Sunday), she called Nellie to her, and said, ‘Something tells me I am going to die to-morrow. I want you to have all my money, sweetmeats and biseuit (which a married sister had brought her), for I shall not need them any more.’ On seeing Nellie cry very much, she said, ‘Don’t cry! I do not want to stay any longer in this world of sin and sorrow and trouble. I am

going home to my Heavenly Father. I know Jesus loves me, for I believe in him, and want to be near my Saviour.'

"Last night she slept very quietly, but about half past five this morning they told me she was dying. When I went to her, and spoke of Christ, and prayed with her, I think she understood, for she tried to answer but could not. Nellie then read to her the last part of the seventh chapter of Revelation. Mary lay as if gazing up to heaven, and after a few brief struggles passed away.

"Now, dear children, when any one has been away from home on a long, painful journey, is it not good news to say that they are at *home*? So there is now no more danger that any thing will prevent Mary from reaching home, for we truly believe that she is safely in her Father's house. One more lamb from this heathen land is gathered into the fold of the Great Shepherd. Are not the angels in heaven rejoicing over this one soul saved—worth more than the whole world—and shall not we be thankful for one more ewel to adorn the Saviour's crown?

"Pray for dear little Nellie. I think she loves her Saviour, and although only eleven years old is trying to serve him. She seems to be a strong little girl, and I trust may be spared to do much good in this heathen land.

"I took some of the older girls to see Mary's remains placed in the grave, where we trust they will sleep sweetly in Jesus till the resurrection morn.

"May you and I meet her in heaven, prays your loving friend,
"H. G. BRITTAN."

OUR young friends will be happy to hear that we have sent a new missionary to Calcutta, Miss Nottingham, who sailed in the ship "Lencothca," Oct. 5th, from Boston.

(For the Missionary Link).

The Mission Bands.

Dedicated to all the children who work or pray for the heathen.

HARK! I hear a music sweet,
And the pattering of feet,
With soft voices all elate;
Such as only joy creates;
'Tis the "*Pioneer Band*;"
Leading forth with gentle hand
"*Willing Helpers*," to prepare
Jewels for the Saviour's care:
While the beauteous "*Morning Star*"
Shines serenely from afar.

Climbing up to "*Murray's Hill*,"
They besiege it with a will;
While the "*Fragment Gatherers*" all
Come with a responsive call;
And the young "*Memorial Band*,"
With a reverential hand,
Bring to the increasing store,
Flowers that bloom forevermore.

Now the "*Light Bearers*" appear,
With the "*First Fruits*" standing near:
And the "*Lambs*," from pastures green,
Beautiful as morn are seen.
Last the "*Packers*" give the word,
And a shout of joy is heard;
And with happy, grateful heart,
Each with joy perform their part;
Scattering with unstinted store
Gifts on many a heathen shore.

M. V. B.

Boston, September 19, 1865.

THE following little story is contributed by Mrs. Helen C. Knight, and we doubt not will charm our juvenile readers, who always delight in her efforts for their entertainment, as well as improvement.

Selling Dolly's Head.

"Jane talks queer," said a poor woman, speaking of her little daughter; "she says she is going to be a missionary. She is a good child. I wish you would just talk to her about it sometime."

Not long after Jane came to the door with a basket of dandelions to sell. It was a hot day, and the little girl's cheeks looked as red as a beet. "Picking greens is warm work, is it not Jane?"

"I do not mind it," said she. "Will you buy some?" I gave her fifteen cents for the basket full. She cried with delight, "I have twenty-five cents for the heathen."

"That is fifteen," I said. "But I have ten more at home," she said. "Where did you get that?" She looked down, as if a little afraid, at first, to tell. "Picking dandelions?" "No ma'am," she said; "a lady gave me a dolly's head, and another girl wanted it, and she gave me ten cents for it." "Oh," I said, "how could you sell your dolly's head, that a lady gave to you?"

"I had a rag baby," said little Jane, "that would do well enough for me. I had rather have the money to give to the missionaries who go to the heathen children."

“And I dare say you will want to be a missionary, when you grow up?”

“Oh yes, indeed I do,” she answered hastily. “And leave your dear mother all alone?” “Mother won’t be alone,” answered little Jane, “she will have Jesus with her, and by-and-by He will take her home with Him.” “And you go alone?” “No, I shall not be alone; Jesus will be with me, and by-and-by He will take me home to mother and Him.”

“What do you want to go for, my little girl?” I asked. “Oh,” she said, “the poor heathen children worship idols, and bow down to blocks of wood and stone. They don’t know Jesus at all, and I want to tell them how He loved them.” “Oh,” she said, growing warm with the thought, “I wish I could grow up in a little while.” “While you are a little girl, you must try to be a little missionary at home, and to all the children in your neighborhood, Jane.”

“Yes, ma’am, that’s what mother says; and she says the best way is to try to be the *bestest* girl I can possibly, and I do try,” said little Jane, humbly.

I engaged Jane’s next basket full, and went away to think over her selling dolly’s head. I wonder how many other dear children would be willing to part with their prettiest playthings, for the sake of sending Jesus to the poor heathen. I wonder, too, how many grown people are willing to part with their treasures for Jesus’ sake!

People perplex themselves about “faith.” “What is faith?” they ask again and again. Here it is. Believing Jesus. That is all; and acting on it as we always do on what we believe. How sweet and simple it is.

TREASURER'S DEPARTMENT.

Amounts Received since the last Report.

Mr. K. Fellows.....	\$ 50 00
Mrs. James Williamson.....	30 00
B. C. Cutler, Mission Band.....	4 50
Mrs. W. A. Hallock	35 00
Miss -Porter, Farmington, Conn., donation from her pupils...	27 50
“ James Talcott.....	20 00
“ Thomas Douglass.....	20 00
Mrs. D. J. Lyons.....	4 00
South Dutch S. S. Miss. Soc’y, N. Y. per J. B. Lockwood, Treas.	150 00
Mrs. A. S. Barnes.....	20 00
“ A. Smithers.....	3 00
“ E. E. Ingham Staunton, Leroy, N. Y	136 07
“ Daniel Haines, Hamburg, N. J.....	20 00
“ Robert Townsend, Syracuse.....	30 00
Miss Lyman, New Haven, Conn.....	1 00
Mr. Wm. Hall, Cleveland, O.....	25 00
Mrs. Burnett, Southampton, L. I.....	15 00
Second Presbyterian Church S. S. Cincinnati, O.....	50 00
Miss E. Seaver, Rutland, Vt.....	1 00
Mrs. Walter Baker, Dorchester, Mass., special donation for Miss Brittan.....	100 00
Mr. Seabury Brewster.....	50 00
Rev. J. S. Sewall, Wenham, Mass.....	2 25
Mrs. H. P. Williams, Norwich, Conn.....	20 00
“ J. W. Sarles.....	20 00
Miss Louisa Leroy.....	20 00
Central Baptist Mission S. S.....	100 00
Mrs. R. L. Wykoff.....	39 25
Miss Talheimer.....	10 00
Miss H. Fisher and Miss J. Davis, White Plains, N. Y.....	27 00
Balance of Legacy from Miss Adriance.....	20 15

The following is a communication from the Philadelphia Branch :

Patronesses.

Mrs. Susan S. Brown, Princeton, N. J.....	\$50 00
“ George O. Evans, Philadelphia, Pa.....	50 00
“ Sarah Josepha Hale, “ “	50 00
“ J. E. P. Stevens, “ “	50 00

Patrons.

Rev. Wm. P. Breed, Philadelphia, Pa.....	\$50 00
Rt. Rev. Carlton Chase, D. D., Bishop of New Hampshire.....	50 00
Dr. Perry Davis, Providence, R. I.....	50 00
Geo. O. Evans, Esq., Philadelphia, Pa.....	50 00
Dr. David Jayne, “ “	50 00
Messrs. Wheeler and Wilson, N. Y. City.....	50 00

The payment of *fifty dollars*, given by one person, or collected from those who are *not* members, constitutes a Patron or Patroness of our “Woman’s Mission Society.”

A few ladies in a Church uniting might easily make their Pastor a Patron, whose *name*—as well as the donation, would greatly aid us in our good work.



Especial Donations to Miss Nettingham.

\$25 from Miss H——.

\$12 in gold and silver, and books, Mr. B——.

\$10 from Miss H——.

\$3 from Mrs. W——.

Gifts for Miss Nottingham's Outfit.

- \$50 from Mr. Claflin.
 - 2 pieces of muslin from Mr. Chittenden.
 - Handkerchiefs, gloves and books, from Mr. D——.
 - 6 white waists and pair of blankets, from Mrs. Williamson.
 - 1 thin shawl from Mrs. ——.
 - 1 woolen shawl and collars from Mrs J——.
 - Books from Mrs. H——.
 - 1 Bonnet from Mrs. ——.
-

We gratefully acknowledge the receipt of the following articles for Miss Brittan:

- 1 large set of Scripture cards.
- 24 sets of illustrated and assorted cards.
- 50 books, primers, etc.
- 7 slate pictures and drawing slates
- 2 bundles of slate pencils.
- 1 small microscope and 2 boxes of specimens.
- 1 Bellevue stereoscope and 1 globe.
- 1 doz china dolls.
- Mats, etc., from Mrs. J——.
- Box of fancy work from the "B. C. Cutler" band. "
- Fancy articles, cards and dolls, from Julia, Nellie, Anna, Nellie S. and other little girls.
- Donation of fancy articles from the ladies of West Farms, N. Y.
- Remnants of silk, chintz, etc.
- Box of fancy work from Band, "First Fruits, etc."
- Worsted work from Mrs. A——.

CONSTITUTION AND BY-LAWS.

After mature deliberation, the Special Committee appointed January 8th, 1862, to propose amendments to the Constitution and By-Laws, submitted the following to the Board, by whom they were approved, and unanimously adopted :

PREAMBLE.

IN view of the deplorable condition of heathen women, especially those of Tounghoo, and the inmates of the Zenanas of Calcutta, a Woman's Society has been organized, with the following Constitution, under which women of all evangelical denominations may work together efficiently, by distinct voluntary effort, for the salvation of their perishing sisters :

CONSTITUTION.

Art. 1st.—This Society shall be called the Woman's Union Missionary Society of America for Heathen Lands.

Art. 2d.—The object of this Society shall be the evangelization of heathen women in foreign lands. For this purpose, the Society shall send out and support single ladies from America, (always giving the preference to the widows and daughters of missionaries,) as Teachers and Bible-Readers, *to train, and superintend native women to labor for this object.*

Art. 3d.—This Society shall be composed of women, and the condition of membership shall be the annual contribution to its funds of not less than one dollar

Art. 4th.—Any gentleman, lady, Sunday-school, or evangelical association, by the payment of *fifty dollars*, may become a Patron of this Society, and have the privilege of designating a native Bible-Reader for one year, and of receiving special reports of her labors and success.

Art. 5th.—This Society shall have at least One Hundred Collectors, or Subscribers, each of whom shall be responsible for the annual payment of twenty dollars, for five years, or until a permanent income of two thousand dollars is otherwise secured, and the Board shall take especial care to keep the number complete.

Art. 6th.—The officers of this Society shall be a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, and an Auditor ; and these, (with the exception of the Treasurer and Auditor, who shall be gentlemen,) in connection with four Managers from each denomination represented in the Society, shall constitute a Board, a majority of whom shall be a quorum for the transaction of business at any regular meeting ; and this Board shall always be chosen from those who are, or shall become, Twenty-dollar Collectors, or Subscribers, resident in, or near, New York City.

Art. 7th.—The Managers shall be divided into four classes, one of each denomination to a class. The first class shall hold office for one year, the second for two years, the third for three years, and the fourth for four years ; and at each Anniversary a class for four years shall be elected, to fill the place

of the class whose term of office expires at that period.

Art. 8th.—Stated meetings of the Society shall be held on the third Monday of January, March, May, and October. The January meeting shall be observed as the Anniversary, at which the Annual Report shall be read, the officers and one class of the Managers shall be elected, and vacancies in the other classes shall be filled. The Board shall have power to fill any vacancies at other times.

Art. 9th.—Stated meetings of the Board shall precede each stated meeting of the Society on the same day; and at the close of the Anniversary exercises, the Board shall organize and appoint the Standing Committees for the ensuing year.

Art. 10th.—The President, at the written request of five members of the Board, may call a special meeting of the Board, and at the request of the Board, may call a special meeting of the Society.

Art. 11th.—Four Honorary Directors, three of them wives of clergymen, shall be appointed by the Board, from each denomination represented in the Society. The Board shall also have power to confer this honor upon any officer of an Auxiliary, and upon any lady corresponding with this Society, who is eminently distinguished for her efforts on behalf of heathen women. Honorary Directors shall have the privilege of participating in the deliberations of the Board and Society, without the right of voting. All delegates officially appointed by Auxiliaries to attend any meeting of the Board or Society, shall be regarded, for that occasion, as Honorary Directors.

Art. 12th.—All measures involving the expenditure of money, shall require the previous recommendation of a committee and the approval of the Board.

Art. 13th.—In the appointment of Teachers, Bible Readers and Native Assistants, the Board shall have regard to the equal claims of all denominations represented in the Society, so far as the qualifications of candidates, and the condition of the Treasury will permit; but no lady shall be sent out except to a mission of her own denomination, where she will receive suitable counsel and protection.

Art. 14th.—No change shall be made in this Constitution except at an Anniversary meeting, and then only upon the recommendation of the Board, and upon the vote of two-thirds of the members present.



BY-LAWS.

1. Every meeting of the Board, or Society, shall be opened by prayer, and the reading of Scripture.

2. The minutes of each meeting shall be read at the following one, and when confirmed, signed by the President.

3. In case of an equality of votes, the President shall be entitled to a casting vote.

4. All orders made for payment on account of the Society shall be signed by the President, and one of the Committee on Finance, and countersigned by the Secretary.

5. The year of the Society's operations shall begin the 1st of January, and terminate the 31st of

December, when the accounts shall be made up, and the Annual Report, with the names of all Contributors communicated, shall be printed.

6. The Board shall appoint, annually, the following standing Committees, viz.: on Finance, on Publication, on Nomination, and on Public Meetings. On all these Committees each denomination shall be represented.

The Assistant Treasurer shall be ex-officio, a member of the Committee on Finance; the Corresponding Secretary, of the Committee on Publication; the Recording Secretary, of the Committee on Nomination; and the President, of the Committee on Public Meetings.

The Finance Committee shall examine and report upon all bills before they are presented to the Board; shall have a general supervision of the finances; and shall devise and recommend measures for increasing the receipts.

The Committee on Publication shall have charge of the printing; and no document shall be published until examined and approved by them.

The Committee on Nomination shall recommend suitable persons to fill all vacancies in the Board.

The Committee on Public Meetings shall make arrangements for all public occasions, and provide speakers.

7. A twenty-dollar collector or subscriber can be relieved from the obligation to fulfil her pledge for five successive years, only by providing a substitute satisfactory to the Board.

8. The postage of all letters addressed to the Secretary and Treasurer, on the business of the So-

ciety, shall be defrayed, also the stationery and incidental expenses of the Secretary, Treasurer, and ladies going to a foreign land.

9. The Board shall take care that the support of all those they send abroad shall be properly guaranteed, their salary commencing from the period of their arrival at their post of labor.

10. The Board shall make proper arrangements for the comfort and *protection* of their foreign teachers during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness or other emergency. Should a return to America be necessary from the failure of health, and by medical advice, the Society shall be responsible for the necessary expense.

11. Each lady going out as teacher, or Bible-reader, shall be required to sign an engagement in the presence of two witnesses, binding herself in case of *voluntarily relinquishing* her situation, or in case of her marriage within five years, to repay to the Board the sum expended by them for her passage and outfit, and one-half of her support for two years while learning the language. She shall also give the Board six months' notice of any intended change, or forfeit her support for that time.

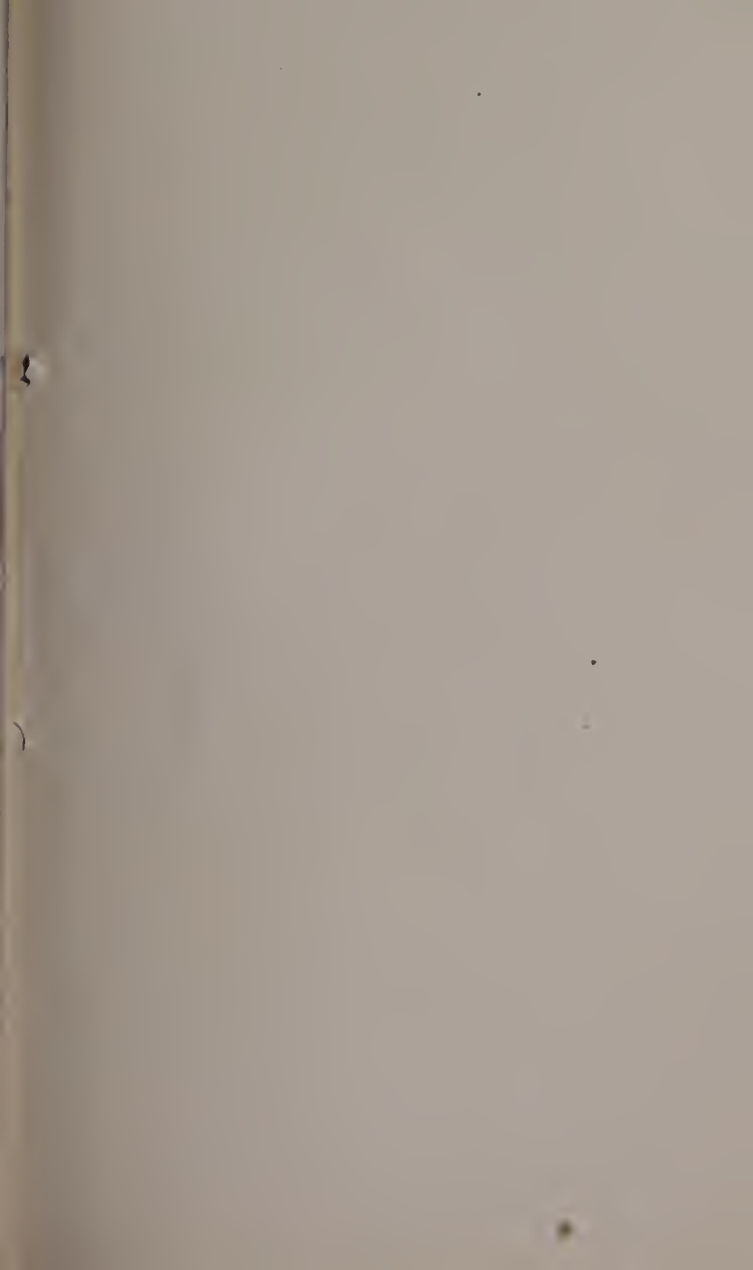
12. No candidate shall be finally appointed without presenting satisfactory credentials, nor without personal intercourse with the Board; and before the departure of any one a special meeting shall be held, for the purpose of commending her to God, the services being conducted by a clergyman.

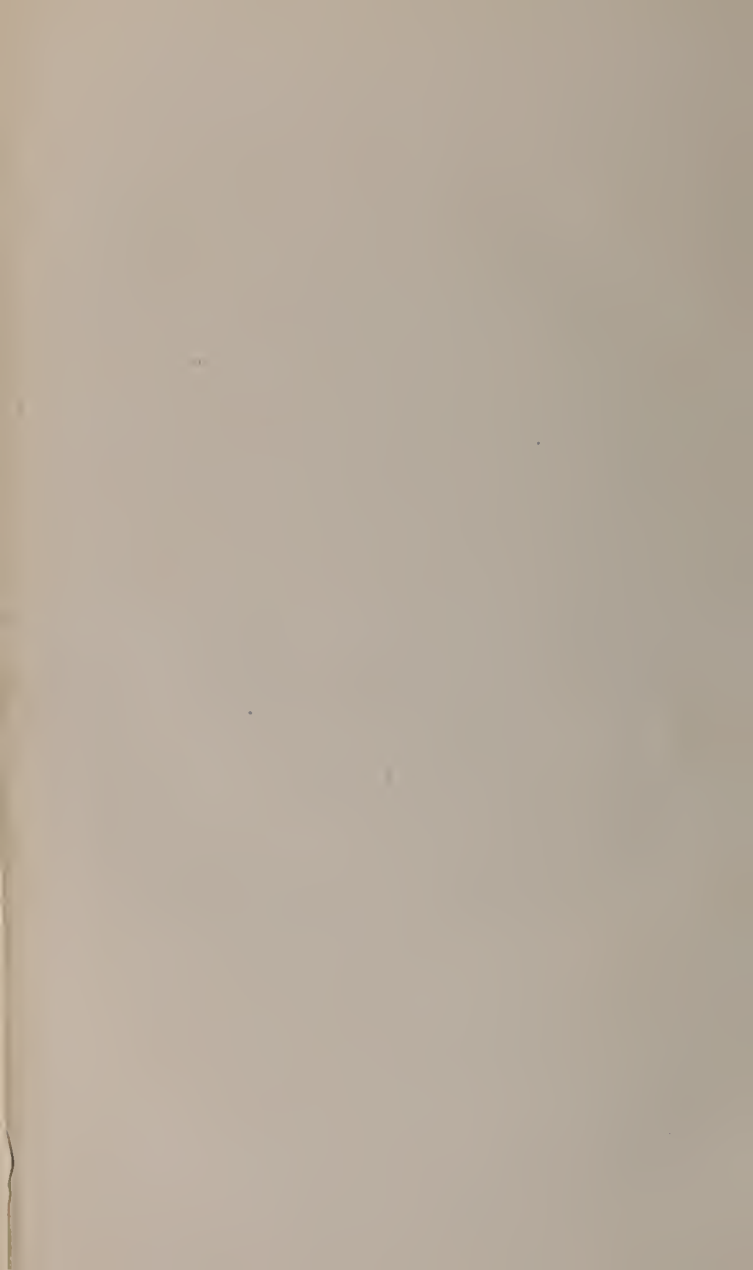
13. This Society shall hold itself in readiness to respond to appeals from sister teachers and schools connected with other Protestant Boards and Societies, and to make grants in aid for them; also, for native teachers, and Bible women, and for school apparatus, as their funds may allow, after making a reserve fund equal to one year's amount for all the salaries to which the Society is pledged.

14. If any evangelical association, Sunday-school, sewing circle, or band, auxiliary or not, or any individual, shall wish to support a teacher, native Bible woman, or school, for a certain time, the Board shall make the necessary arrangements, and be the medium of transmitting their funds, the donors designating the person and field, and in the event of sending a teacher from America, they also assuming all responsibilities.

15. A friendly intercourse shall be maintained with sister societies, and a missionary concert of prayer shall be observed by the officers and members of the Society.

16. The "Missionary Link," published by this Society shall be limited to reports of the Society, to foreign correspondence concerning heathen women and schools, to remarks on female missionary labor and education, and to editorial remarks descriptive of the state of heathen women in different lands.





The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Woman's Union Missionary Society." Any gifts of this kind sent to Miss S. D. DOREMUS, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

Infants' Dresses and Blankets.

Children's Caps, Gloves, Socks and Cockades.

Bags, embroidered in silk or beads.

Shawls, knitted or crocheted.

Boys' Coats of Jean, or good print.

Gentlemen's Slippers and Socks.

Dolls, prettily and fancifully dressed.

Simple or elaborate Morning Caps.

Pen-Knives, Pen-Wipers and Table-Mats.

Merino dresses for children.

Berlin Wool and Canvas.

Copy-Books, Netting and Knitting Needles.

Ladies' Collars.

Colored Pocket Handkerchiefs.

Black Silk Aprons.

Brown Holland Pinafores.

Remnants of Chintz, Silk, Jaconet, Mull, &c

Remnants of Ribbon of every variety.

The "WOMAN'S UNION MISSIONARY SOCIETY"
was Incorporated in New York, Feb. 1st, 1861.

EMBLEMS.

SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen Woman,
and the Saviour addressing her.

ARMS OF THE SOCIETY.

The Cross, the Lamb, the Anchor, and Six Stars, quartered in a Lozenge, and crowned with a Triumphal Wreath—indicating Love, Meekness, Hope, and Union; the Stars representing the Nationality of the Society and the number of Denominations engaged in the Society—designed to be used as a Seal by which all connected will recognize one another.

FORM OF BEQUEST.

I give and bequeath to the "WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA," incorporated in the City of New York, February 1st, 1861, the sum of
to be applied to the Missionary
purposes of said Society.